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mer;[1] but it seems more than probable that they obtained their supplies without any assistance from the aborigines; their visits, were, moreover, in later years attended with considerable risk, owing to the malpractices of some of the traders in kidnapping such of the race as they could entice on board their vessels, for the purpose of carrying them away into captivity. 439

2. Even at the present day, with the exception of procuring turtles, shells, honey, bows, arrows, and a few other articles which are sold, for their own benefit, by the inmates of the homes in and near the harbour, to visitors and residents at Port Blair, the natives attempt nothing in the way of trade, and this much is only done by dint of constant inducements being offered in the shape of presents of tobacco, files, &c.[2]

3. Of our imports they prize chiefly:—dogs, iron, bottles, tobacco, pipes, and matches, all of which have for many years past been freely distributed among the coast people throughout Great Andaman, by whose means they have, doubtless, either by barter or in the form of presents, reached many of the communities inhabiting the interior.[3]

4. In respect to barter, in their transactions with each other, some weapon, utensil, or other common article, such as *kôi'ob-*, or *tâ'la-ōg-*[4] (used for painting[5] their persons and for general decorative purposes), serves as the medium of exchange. 436

[1] Captain J. H. Miller, in a communication to the Nautical Magazine, 1842, says: "The islands in the west side of the Andamans are frequented during the fine season, from December to April, by a mixed and mongrel race of Malays, Chinese, and Burmese fishermen for *bêche de mer* and edible birds'-nests, who are of very doubtful honesty; and it is necessary to take a few muskets and cutlasses, just to show them that you are prepared for mischief in case of need. These fellows are also 'fishers of men,' and to their evil deeds much of the hostility of the islanders may be attributed; they carry off children, for whom they find a ready market as slaves in the neighbouring countries. I have been told that formerly they were friendly, and assisted these fishermen, until a large party was invited on board a junk or prow (the Chinese got the blame of it), and after being intoxicated, were carried off and sold at Acheen; and the practice is still carried on by these fellows, who land and carry them off whenever they can catch them. The Andamanians have retaliated fearfully whenever any foreigner has fallen into their power, and who can blame them?" (Sailing Directions for the principal ports in the Bay of Bengal, by W. H. Rosser and J. F. Imray).

"Formerly, both Malays and Burmese procured at the Andamans a considerable quantity of these nests: collecting them themselves, or receiving them from the islanders in exchange for their tobacco, &c." ("Notice of the Nicobar Islands," by the Rev. P. Barbe).

[2] Spiritous liquors would serve as the most powerful medium in this respect, but, in view of the certain and great mischief which would result from gratifying their innate liking for alcohol, it has been rarely given and then only in small quantities medicinally, or by a few persons who are indifferent or ignorant as to its ill effects.

[3] *Vide* Part I.

[4] *Vide* Appendix B, items 60 and 58.

[5] *Vide ante* "Painting," paragraphs 7, 8, 9, and 10.

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themselves declare that they never haft the stone chips or glass flakes, and that the former are never "sharpened," but produced in the manner already described.

7. Quartz is commonly met with throughout the country occupied by the tribes with which we are in friendly intercourse; no difficulty, therefore, is ever experienced in obtaining *it*, or, indeed, *any* of the other varieties of stone which they use. It is employed for no other purposes than those here indicated, as has been assumed,[1] and the art of producing fire by its means is unknown to them.[2]

8. The whetstone and hammer only are offered as mediums of exchange, but no great value is attached to either of these objects, nor is any superstition associated with their usage: they are therefore—when no longer serviceable—cast aside.

9. Stones are not used by them for cutting wood or bone, the latter being usually crushed by a hammer for the sake of the marrow. Before the introduction of iron, small holes were bored with bone or pieces of shell, but rarely, if ever, with stone, and no implement has been found which might be supposed to have served as a stone saw or scraper, for which purposes shells apparently have been generally employed.[3]

10. In his "Note on the Kjokken-Möddings of the Andaman Islands" the late Dr. Stoliczka also refers to a celt found in one of these refuse heaps as "a small but typical arrow-head," and describes it as of tertiary sandstone. The Andamanese, however, maintain that they never, even when iron was scarce, made arrow-heads, axes, adzes, or chisels of stone; they also affirm that the fragments which have been found in the kitchen-middens, and which have given rise to the impression of having formerly served one or other of the above purposes are merely quartz flakes or broken pieces of cooking stones or hones which, in former times as now, were thrown among the rubbish when no longer of use.[4]

11. Stones are not regarded as thunderbolts or worn as amulets: they are not placed in water previous to their being worked, and holes are never bored in them, nor is the surface ever ground or polished.

[1] "From the flint they manufactured knives . . . and arrow-heads" (de Röepstorff), and elsewhere he speaks of "flint hatchets," which not improbably were as much unknown in former times as at the present day. *Perna ephippium* (*ĕ-la-*) shells were formerly sharpened and converted into arrow-heads: hence *ĕ-la-* has ever since been adopted as the name of the bladed (or pig) arrow, even although iron has now been entirely or very generally substituted for shell. Adze blades were, it seems, sometimes made of *Pinna* shells.

[2] *Vide ante* "Fire," paragraphs 1 and 4.

[3] *Vide ante* "Natural Forms," paragraph 1.

[4] *Vide* my remarks on this subject in Journ. Anthrop. Inst., vol. xi, p. 271.